The NATURE *of the* KINGDOM, *or* CHURCH, *of* CHRIST.

A

SERMON

Preach'd before the

KING,

AT THE

Royal Chapel at St. *James's*,

On SUNDAY *March* 31, 1717.

By the Right Reverend FATHER in GOD BENJAMIN Lord Biſhop of BANGOR.

Publiſh'd by His Majeſty's Special Command.

DUBLIN,
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BRITISH MUSEUM

By the Right Reverend FATHER in GOD

BENJAMIN Lord Bishop of BANGOR.

DUBLIN

I am at a Loss wht I think on wt I Read of
heard wt is said of ye Sermon & to Shew how
unreasonable it is I do think those writings &
y^t Talk is here in our Articles Say of our
belief of ye Scripture wch I think is
all that this Right Revd Prelate doth
write is provided. & w^t Same do Say of ye Creeds

Art. 6. About the Scripture
What soever is not read in holy Scripture
nor may be proved thereby is not to be Requi-
red of any man to be y^t it Should be believed
Art 8. ye Nicen Athanasius & the ole Creeds
ought thoroughly to be received & believed: for
they may be proved by Most Certain Warrants
of holy Scripture

Art 20. Besides ye Scripture ye Church ought not
to enforce any thing to be believed for necessity of
Salvation

About ye Church
The Visible Church of Christ is a Congregation
of faithfull Men in wch the pure word of
God is preached & the Sacraments be Duly
Ministred . . . as ye Church of Hie
rusalem, Alexandria & Antioch have erred,
So also ye Churches of Rome erred

Art 21 General Councels May & sometimes
have erred even in things pertaining unto
God. Wherefore things ordained by y^m
as necessary to Salvation, have neither stre
ngth nor authority unless it may be decla
red y^t they be taken out of holy Scripture

The very same things about ye scripture & about ye fallibility of ye Church here on earth are expressed as lively if not more by ye Art of ye Church of Ireland of 1615 see ye first seventeen of ye said Confession of Ireland ... Tis for ye fallibility of ye Church see ye 75 & 76 of ye Art of ye Church of Ireland in a word all ye Confessions of ye Reformed Churches do agree in these two points & if so ye Right Rev. Author says here Nothing but wt the Very Church of Eng[land] Whereof he is a Member has acknowledge. but because the Author does speak a little more plain of the Limitation of ye power of ye Church [illegible] than the Art of our Confession seems to do it see there the Note.

here I Must Needs Confess y^t I do not find y^t y^e
Subject he Makes use off to Come to wch he adds all
ye Very Proper he Might have told us y^t Christ
is ye head of ye Church & so ye only Guide & Rule
of ye same & so when he Comes to ye 2^d point
ye Sanctions he might have used those other
Passage Much More Proper but Let us
Come to his Position . . . Such men as I have
Spoke I do not say before I read but before I Consider
the Words of St Austin in wch he Calls y^e
Communion of ye Catholick Church

from these words wch begin as if Church & end as
Religio of her people ye Lower house of Convocation
tos^d pretend y^t it may be Concluded y^t under y
pretence of Exalting ye Hād of X^t he leaves ye C
Church wth any Authority to Judge Censure or
offenders in ye Affair of Conscience. taking no
tice y^t he says not y^t there ought to be no Leaders b
y^t there ought to be none on wch ye faithfull ought
absolutely to depend: y^t a man as to his Conscience
Religion ought to acknowledge no Judge but X^t &c; & thi
must not tye ye Consequance should be y^t a Man
not be perclued & forced to obey ye Church even ag^st
Conscience Contrary to ye 21 Art of our faith
than Confirm y^t as ye Mass true they Quote these wo
of ye 8 p. Married & it therefore adding to y
ye words of ye 13 p. married A & than again do
Maintain ye very same thing with any reference to his
Repeating twice in Matters of Conscience in ye 8
of those two Quotation & in ye last mentioning matters
relating to Salvation. but farther ye Articles themse
are included here.
and believe &c but when they had traced the Conf
mity of his words with ye Scriptures & y^t does mean
either y^t or any alleg or Appeal all things are eq
do not prove say y^t it was not he or John who had
made ye Lame man Walk but ye Name of Jesus h
made Miracles & ye vanquished people to Repent & be
fired &c they had no more power of their own over
those errors than in ye Miracles all is Christs &
they bring from ye 8 p. married & wch they add im
diately after y^t th^t does not prove w^t they intend for
is before in Matters of Conscience & Religion Nor do
the words of ye 13 Marked B do any thing more a
may be seen by ye Note over-against them & ye words
marked B in ye 8 do nothing for the Assertion
by being there expressly mentioned but
here from ye distinction between ye written & the
law ye Last being w^t the Apostles published & interp
ted they endeavour to Conclude y^t ye Author Must
need have exposed himself either to acknowl
ge y^t ye Apostles had not ye power of interpreting
y^t they set up in opposition to X^t for they never
preached or interpreted upō y^r Authority but upō
ye Scriptures or their own Evidence or ye Evidence
of others as y^t all alleged for Witnesses of X^t resurr

St. JOHN, xviii. 36.

Jesus answered, My Kingdom is not of this World.

ONE of those great Effects, which length of Time is seen to bring along with it, is the Alteration of the Meaning annexed to certain Sounds. The Signification of a Word, well known and understood by Those who first made use of it, is very insensibly varied, by passing thrô many Mouths, and by being taken and given by Multitudes, in common Discourse; till it often comes to stand for a Complication of Notions, as distant from the original Intention of it, nay, as contradictory to it, as Darkness is to Light. The Ignorance and Weakness of Some, and the Passions and bad Designs of Others, are the great Instruments of this Evil: which, even when it seems to affect only indifferent Matters, ought in reason to be opposed, as it tends in it's nature to confound Men's Notions in weightier Points; but, when it hath once invaded the most Sacred and Important Subjects, ought, in Duty, to be resisted with a more open and undisguised Zeal, as what toucheth the very Vitals of all that is good, and is just going to take from Mens Eyes the Boundaries of Right and Wrong.

The only Cure for this *Evil*, in Cases of so great Concern, is to have recourse to the Originals of Things: to the Law of Reason, in those Points which can be traced back thither; and to the Declarations of *Jesus Christ*, and his immediate Followers, in such Matters, as took their Rise solely from those Declarations. For the Case is plainly this, that Words and Sounds have had such an

Effect, (not upon the Nature of Things, which is unmoveable, but) upon the Minds of Men in thinking of them; that the very ſame Word remaining, (which at firſt truly repreſented One certain Thing,) by having Multitudes of new inconſiſtent Ideas, in every Age, and every Year, added to it, becomes it ſelf the greateſt Hindrance to the true underſtanding of the Nature of the Thing firſt intended by it.

For Inſtance, *Religion*, in St. *James*'s Days, was Virtue and Integrity, as to our ſelves, and Charity and Beneficence to others; before *God*, even the *Father*. *Ja.* 1. 27. By Degrees, it is come to ſignify, in moſt of the Countries throughout the whole World, the Performance of every thing almoſt, except Virtue and Charity; and particularly, a punctual Exactneſs in a Regard to particular *Times*, *Places*, *Forms*, and *Modes*, diverſified according to the various Humours of Men; recommended and practiſed under the avowed Name of *External Religion*: *Two Words*, which, in the Senſe fix'd upon them by many Chriſtians, *God hath put aſunder*; and which therefore, *no Man ſhould join together*. And accordingly, the Notion of a *Religious Man* differs in every Country, juſt as much as *Times*, *Places*, *Ceremonies*, *Imaginary Auſterities*, and all other *Outward Circumſtances*, are different and various: Whereas in truth, tho a Man, truly *Religious* in other Reſpects, may make uſe of ſuch Things; yet, they cannot be the leaſt part of his *Religion*, properly ſo call'd, any more than his Food, or his Raiment, or any other Circumſtance of his Life.

Thus likewiſe, the *Worſhip* of *God*, to be paid by Chriſtians, was, in *our Saviour*'s time, and in his own plain Words, the Worſhip of the Father *in Spirit and Truth*; and this declared to be one great End propoſed in the *Chriſtian Diſpenſation*: *The Hour cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in Spirit and in Truth: for the Father ſeeketh ſuch to worſhip him*. John iv. 23. But the *Notion* of it is become quite another thing: and in many *Chriſtian Countries*, that which ſtill remains the Name of the *Worſhip* of *God*, is indeed the Neglect,

and

in y^is paragraph, & ye 3^ee following ye Author doe
ive 4 instances of his 1st position y^t ye meaning
f Words is altered in ye mind of Men by y^e in
ost important parts of Religion viz
Religion, Gods Worship, Prayer, & Lastly the
Love of God.
Religion Consisting not in distinction of Times or
Days. No day being more or less acceptable to God
than another ye holiness of any of y^m Consisting
in ye following ye same by good Works placed
no Church Consecrated Making our Service holy
& ye same be not so by ye holiness of our hearts
forms. Kneeling, Standing, ~~&c~~ & like pompous
affected Words or ye Like adding Nothing
With god Modes. fashionable Ways. Such
as are Customed here & there by well bred
persons adding Nothing to our devotion with
God has no Regard to his Ways being not
our ways & being as he is the Searcher of
hearts ye inward disposition of ours being w^t
God has a Regard to. In a word External
Religion. Which being Contradictory Words
Religion being an inward Disposition of the
heart external Religion is no Religion at all
Considered in itself as External but as Such ~~being~~

I Mean only External is Rather an
Hypocrisy & Abomination to Men themselves but al
Abominable before God Deserving his
Wrath & Condemnation. So yt though
Religious Man cannot Make any act of R
tion but it Must needs be made some Da
or other in this or that place, yt he Must
either Stand or Kneel express his thou
& inward Motion Some way
other use either Common & fashionable
ways or Proper ones however None
of the Like being of any Weight in his
Religious Act but the Candor Sincerity &
truth of his Piety towards God & a real
tenderness for his Neighbour.

The Second Viz. the Worship of God ye
Author, in My Opinion, ought not to have M
tioned at all y[t] y[e] Worship of God is turned
into y[e] Worship of is not God but rather int
y[e] an outward Local worship as if a Ma
Should Make y[e] Worship better or Worse fo
y[e] Words of J. C. were said in Relation
of W[t] y[e] Samaritish woman had said Ou
our fathers did Worship in this Mountain
you say y[t] Jerusalem is y[e] place where
Worship is to be Made when it is a Co
quence of W[t] J. C. said V 21. y[e] hour
Cometh in W[ch] you Shall worship neither
in y[e] Mountain Nor in Jerusalem bu
y[t] W[t] he says V 23 the hour Come & is no

ye true Worshippers shall Worship the father
in Spirit & in truth is in opposition to a Worship
more or less acceptable by ye ye place to y^e be
ought rather to have Concluded ag^t them who
pretend an Worship More or less acceptable
by ye place ye Gospel having entirely abolish
ed Such distinction for ye Middle wall being
demolished there being no more distinction betw-
een the Jew & ye Gentil God being the God
of all Can't and ought not to be tied
one place to have more sanctity than
another No Jerusalem No Rome No York
Nor Canterbury.

Prayer. intermenar of heat in Prayer ought
not To be Compared with ye heat of a fever
for W^t Can be ye Meaning of ye Prayer made
with Vehemency Jam 5 16. it is no fever
& however it is Successfull as he Might have said y^t
all Christians have altered ye true Meaning of
this by Supposing unintelligible words to make
prayers Repeated again & again Approved in
prayer & the Like to be a Prayer Contrary
to J. C. his intention

Love of God. ye Author Supposes y^t y^u is
Altered into a Violent Passion Commotion &
extasis y^u i wonder at for we are told y^t
we are to Love God with all our hearts Souls
Minds strength &c as for extasis i Acknow-
ledge y^t we ought to Prefer that Let ye ima-
gination should have a greater Share in it
than our understanding because besides y^t

when it is said by J.C & by S.t Joh.a y.t y
Love of God is to do his will & Keep his
Commandm.ts our Saviour & his Apostle
Manifestly did intend not to say w.t is pr
peely the Love of God but w.t the Effe
of it or its Consequence as for w.t he
adds y.t by the New Notion Men is fille
with Doubts Suspicions & Perplexities : M
Needs Confess y.t i think y.t the Like a
Most Commonly very well grounded o
Love of God being Most Commonly
very Cold

and the Diminution of the Father; and the Worſhip of other Beings beſides, and more than the *Father*. And this, performed in ſuch a manner, as that any *indifferent Spectator* would conclude, that neither the Conſciences nor Underſtandings of Men, neither *Spirit* nor *Truth*, were at all concerned in the Matter; or rather, that they had been baniſh'd from it by an expreſs Command. In the mean time the *Word* or *Sound*, ſtill remains the ſame in Diſcourſe. The whole Lump of indigeſted, and inconſiſtent Notions and Practices; every thing that is ſolemnly ſaid, or done, when the *Worſhip* of *God* is profeſs'd, is equally cover'd under that *general Name*; and, by the help of uſing the ſame *Original Word*, paſſeth eaſily for the *Thing* it ſelf. Again,

Prayer, in all our *Lord*'s Directions about it, and particularly in that *Form*, which He himſelf taught his Followers, was a calm, undiſturbed, *Addreſs* to *God*, under the Notion of a *Father*, expreſſing thoſe Sentiments and Wiſhes before Him, which every ſincere Mind ought to have. But the ſame *Word*, by the help of Men, and voluminous Rules of Art, is come to ſignify *Heat* and *Flame*, in ſuch a manner, and to ſuch a degree, that a Man may be in the *beſt Diſpoſition* in the World, and yet not be *devout* enough to *Pray*: and many an honeſt Perſon hath been perplex'd, by this Means, with Doubts and Fears of being uncapable of *Praying*, for want of an *intenſeneſs* of *Heat*, which hath no more relation to the Duty, than a Man's being in a *Fever* hath, to the Sincerity of his Profeſſions, or Addreſſes to any *Earthly Prince*.

Once more, the *Love of God*, and of *our Saviour*, was at firſt, in his own Words, and thoſe of St. *John*, many times repeated, the *keeping his Commandments, or doing his Will*. Joh. 14. 15, 21, 23. *ch.* 15. 10. I. Joh. 2. 5. *ch.* 5. 3. II. *Joh.* 6. But the *Notion* of it was, it ſeems, left very jejune; and hath been improved by his *later Followers*, till the ſame *Name*, ſtill kept up in the Language of *Chriſtians*, is far removed from the *Thing* principally and firſt intended; and is come by degrees to ſignify a violent

violent *Paſſion*, *Commotion*, and *Ecſtaſy*, venting it ſelf in ſuch ſort of Expreſſions and Diſorders, as other *Paſſions* do: and this regulated and defined, by ſuch a Variety of Imaginations, that an ordinary *Chriſtian*, with the utmoſt Sincerity in his Heart, is filled with nothing but eternal Suſpicions, Doubts, and Perplexities, whether he hath any thing of the true *Love* of *God*, or not.

I have mentioned theſe *Particulars*, not only to ſhew the Evil it ſelf; and to how great a Degree the *Nature* of Things hath ſuffered in the Opinions of Men, by the Alteration of the Senſe of the ſame *Words* and *Sounds*: but to give you Occaſion to obſerve, that there can be no Cure for it, in *Chriſtians*, but to go back to the *New Teſtament* it ſelf; becauſe *there* alone we ſhall find the Original Intention of ſuch Words; or the Nature of the Things deſign'd to be ſignified by them, declared and fixed by our *Lord*, or his *Apoſtles* from him, by ſome ſuch Marks, as may, if we will attend to them, guide and guard us in our Notions of thoſe Matters, in which we are moſt of all concern'd.

It is with this View, that I have choſen thoſe *Words*, in which our *Lord* himſelf declared the Nature of *his own Kingdom*. This *Kingdom* of *Chriſt*, is the ſame with the *Church* of *Chriſt*. And the *Notion* of the *Church* of *Chriſt*, which, at firſt, was only the Number, ſmall or great, of Thoſe who believed *Him* to be the *Meſſiah*; or of Thoſe who ſubjected themſelves to *Him*, as their *King*, in the Affair of *Religion*; having ſince that Time been ſo diverſified by the various *Alterations* it hath undergone, that it is almoſt impoſſible ſo much as to number up the many *inconſiſtent Images* that have come, by daily Additions, to be united together in it; nothing, I think, can be more uſeful, than to conſider the ſame thing, under ſome other *Image*, which hath not been ſo much uſed; nor conſequently ſo much defaced. And ſince the *Image* of his *Kingdom*, is *That*, under which our Lord himſelf choſe to repreſent it: We may be ſure that, if we ſincerely examine our Notion of his *Church*, by what He ſaith of his *Kingdom*, that *it is not*

of

of this World, we ſhall exclude out of it, every thing that he would have excluded; and then, what remains will be true, pure, and uncorrupted. And what I have to ſay, in order to this, will be comprehended under Two *General Heads*.

I. As the *Church* of *Chriſt* is the *Kingdom of Chriſt*, *He* himſelf is *King*: and in this it is implied, that *He* is himſelf the ſole *Law-giver* to his *Subjects*, and himſelf the ſole *Judge* of their *Behaviour*, in the Affairs of *Conſcience* and *Eternal Salvation*. And in this Senſe therefore, *His Kingdom is not of this World*; that He hath, in thoſe Points, left behind Him, no viſible, humane *Authority*; no *Vicegerents*, who can be ſaid properly to ſupply his Place; no *Interpreters*, upon whom his Subjects are abſolutly to depend; no *Judges* over the Conſciences or Religion of his People. For if this were ſo, that any ſuch abſolute *Vicegerent Authority*, either for the making *new Laws*, or interpreting *Old* Ones, or *judging* his *Subjects*, in *Religious* Matters, were lodged in any Men upon Earth; the Conſequence would be, that what ſtill retains the Name of the *Church* of *Chriſt*, would not be the *Kingdom of Chriſt*, but the *Kingdom* of thoſe Men, veſted with ſuch *Authority*. For, whoever hath ſuch an *Authority* of making Laws, is ſo far a *King*: and whoever can add new Laws to thoſe of *Chriſt*, equally obligatory, is as truly a *King*, as *Chriſt* himſelf is: Nay, whoever hath an *abſolute Authority* to *interpret* any written, or ſpoken Laws; it is *He*, who is truly the *Law-giver*, to all Intents and Purpoſes; and not the Perſon who firſt wrote, or ſpoke them.

In humane Society, the *Interpretation* of *Laws* may, of neceſſity, be lodged, in ſome Caſes, in the Hands of Thoſe who were not originally the *Legiſlators*. But this is not *abſolute*; nor of bad Conſequence to *Society*: becauſe the *Legiſlators* can reſume the *Interpretation* into their own Hands, as they are Witneſſes to what paſſes in the World; and as They can, and will, ſenſibly interpoſe in all thoſe Caſes, in which their Interpoſition becomes

becomes neceſſary. And therefore, They are ſtill properly the *Legiſlators*. [But it is otherwiſe in *Religion*, or the *Kingdom* of *Chriſt*. He himſelf never interpoſeth, ſince his firſt Promulgation of his *Law*, either to convey *Infallibility* to ſuch as pretend to handle it over again; or to aſſert the true *Interpretation* of it, amidſt the various and contradictory Opinions of Men about it.] If *He* did certainly thus interpoſe, He himſelf would ſtill be the *Legiſlator*. But, as *He* doth not; if ſuch an abſolute *Authority* be once lodged with Men, under the Notion of *Interpreters*, *They* then become the *Legiſlators*, and not *Chriſt*; and *They* rule in their own *Kingdom*, and not in *His*.

It is the ſame thing, as to Rewards and Puniſhments, to carry forward the great End of his *Kingdom*. [If any Men upon Earth have a *Right* to add to the *Sanctions* of his *Laws*; that is, to increaſe the Number, or alter the Nature, of the *Rewards* and *Puniſhments* of his Subjects, in Matters of Conſcience, or Salvation: They are ſo far *Kings* in his ſtead; and Reign in *their own* Kingdom, and not in *His*.] So it is, whenever They erect *Tribunals*, and exerciſe a *Judgment* over the Conſciences of Men; and aſſume to Themſelves the Determination of ſuch Points, as cannot be determined, but by *One* who knows the Hearts; or, when They make any of their own Declarations, or Deciſions, to concern and affect the State of Chriſt's Subjects, with regard to the Favour of God: this is ſo far, the taking *Chriſt's Kingdom* out of *His* Hands, and placing it in their own.

Nor is this matter at all made better by their declaring Themſelves to be *Vicegerents*, or *Law-makers*, or *Judges*, under *Chriſt*, in order to carry on the Ends of his Kingdom. For it comes to this at laſt, ſince it doth not ſeem fit to Chriſt himſelf to interpoſe ſo as to prevent or remedy all their miſtakes and contradictions, that, if They have this power of interpreting, or adding Laws, and judging Men, in ſuch a ſenſe, that *Chriſtians* ſhall be indiſpenſably and abſolutely obliged to obey thoſe *Laws*, and to ſubmit to thoſe *Deciſions*; I ſay, if They have

having argued so far to make ye Author odious by pretending that he had left the Church Lace to have no Governm[ent] then not to have a right to Censure immoralities in Clergy they come to another accusation with it. that his Lordship intends to expose ye Clergy to Contempt & yt they endeavour to prove by ye words of ye 14 p. marked A adding to ym ye words of ye 16 p. marked A & yt he speaks of ye Church & says yt she is ye Church of ye first born & yt does not Create a disregard for ye Clergy I do not see how ye Author in ye first of ye two passages Describing ye Church by ye Number of persons who are sincerely & willingly obedient to Christ is because he does not Call ye Clergy ye Church & yt does not do it & does not Create a disregard for ye Clergy hic sta & intellige antequā Judicas. Let alone ye Christians unless they think this passage Tells the Church only ye Laity or for ye Laity & the same does Create a disregard to ye Clergy I plead do it before him who Tells ye Author & Printer he has no Authority to these doctrines say ye immediately after his Lordships description of ye Church p. 9. C. doth agree. his Dolor hinc Lacrymae the Church is in this passage described as in ye Mentioned before by ye real Members of ye same yt does not do with ym nor they will have ye Church to be a Society governed by the other worldly Societies & so ye find fault with ye words of p. 17 & C of ye same p. D. & to Convince him they borrow ye Description of ye Visible Church in ye 19 Artt of our Confession & turn yt ye retreat him without he says p. 6. A yt ye Church of ye Church has been diversified however they do not Venture to assault other wise this diversification than by saying that they wish he had not Left out some Images to form ye true notion of ye Church & I say say yt he has given ye true notion of ye Church as it is true as in ye Apostles Creed the Communion of Saints who are sincerely & willingly Subject whether dispersed or united upon ye face of ye earth

a Reverend Critic a Heritage taken out of ye preservative p. 44. where I made some Observations

ye rest of ye representation in my opinion is but of little moment

here is a sentence wch begins at these words, Whether they happen &c. wch gives a great offence as may be seen in the letter Mentioned in ye Margin. as if the Author of the Sermon did mean that we ought not to obey the orders of the Church when they agree With those of x^t. Whilst it is plain by the words immediately before & evidently their sense & meaning that the orders of ye Church be according to the word orders of Christ or not they are not indispensably nor absolutely to be obeyed as orders of the Church for as such every Christian has not only a right but by his allegiance to x^t obliged to examine if they be according to x^t & obey them not as the orders of the Church wch they are not obliged indispensably & absolutely to obey but as the orders of Christ

This w^e dead prelate does Evidently prove by two words in italick letter in wch he says

2 Paragraph Servants of another Master. for Servants as Servants have no right over one another no more than subjects who as subjects cannot command other subjects & if any servants or subjects are to obey other servants or other subjects that obedience is not Due to them but to the Master or King in whose name the servants or subjects that give the order do give it & this is so plain that even in Worldly matters

& servants as Subjects do indispensably obey the orders of other servants or subjects tho they pretend rather from the King or if it happens y^t the order be against the intention of the King or y^t he who obeys shall be punished for it is in Worldly things what Can be thought of the heavenly ones

have this power lodged with them, then the *Kingdom*, in which They rule, is not the Kingdom of *Christ*, but of *Themselves*; *He* doth not rule in it, but *They*: And whether They happen to agree with Him, or to differ from Him, as long as They are the *Law-givers*, and *Judges*, without any Interposition from Christ, either to guide or correct their Decisions, They are Kings of this Kingdom; and not Christ Jesus.

If therefore, the *Church* of *Christ* be the *Kingdom* of *Christ*; it is essential to it, That Christ himself be the Sole *Law-giver*, and Sole Judge of his Subjects, in all points relating to the favour or displeasure of Almighty God; and that All His Subjects, in what Station soever They may be, are equally Subjects to Him; and that no One of them, any more than Another, hath Authority, either to make New Laws for Christ's Subjects; or to impose a sense upon the Old Ones, which is the same thing; or to Judge, Censure, or Punish, the Servants of *Another Master*, in matters relating purely to *Conscience*, or *Salvation*. If any Person hath any other Notion, either thro' a long Use of Words with Inconsistent Meanings, or thro' a negligence of Thought; let Him but ask Himself, whether the Church of Christ be the Kingdom of Christ, or not: And, if it be, whether this Notion of it doth not absolutely exclude All other Legislators and Judges, in matters relating to Conscience, or the favour of God; or, whether it can be His Kingdom, if any Mortal Men have such a Power of Legislation and Judgment in it. This Enquiry will bring Us back to the first, which is the only True, Account of the Church of Christ, or the Kingdom of Christ, in the mouth of a Christian: That it is the Number of Men, whether Small or Great, whether Dispersed or United, who truly and sincerely are Subjects to Jesus Christ alone, as their Law-giver and Judge, in matters relating to the Favour of God, and their *Eternal Salvation*.

II. The next principal point is, that, if the Church be the Kingdom of Christ; and this *Kingdom be not of this*

World: this must appear from the Nature and End of the Laws of Christ; and of those Rewards and Punishments, which are the *Sanctions* of his *Laws*. Now his Laws are Declarations, relating to the Favour of God in another State after this. They are Declarations of those Conditions to be perform'd, in this World, on our part, without which God will not make us Happy in that to come. And they are almost All general Appeals to the *Will* of that *God*; to his Nature, known by the common Reason of Mankind; and to the imitation of that Nature, which must be our Perfection. The Keeping his Commandments is declared the Way to Life; and the doing his Will, the Entrance into the Kingdom of Heaven. The being Subjects to Christ, is to this very End, that We may the better and more effectually perform the *Will* of *God*. The *Laws* of this *Kingdom*, therefore, as Christ left them, have nothing of this World in their view; no Tendency, either to the Exaltation of *Some*, in worldly pomp and dignity; or to their absolute Dominion over the Faith and Religious conduct of Others of his Subjects; or to the erecting of any sort of *Temporal Kingdom*, under the Cavert and Nature of a *Spiritual one*. The Sanctions of Christ's Law are Rewards and Punishments. But of what sort? Not the Rewards of this World; not the Offices, or Glories, of this State; not the pains of *Prisons*, *Banishments*, *Fines*, or any lesser and more *Moderate Penalties*; nay, not the much lesser Negative Discouragements that belong to Humane Society. He was far from thinking that These could be the Instruments of such a Perswasion, as He thought acceptable to God. But, as the Great End of his Kingdom, was to guide Men to Happiness, after the short Images of it were over here below; so, He took his Motives from that place, where His Kingdom first began, and where it was at last to end; from those Rewards and Punishments in a future State, which had no relation to this World: And, to shew that his *Kingdom was not of this World*, all the Sanctions which He thought fit to give to His Laws, were *not of this World* at all.

of p. 13. Pag^n p. 13 ye Last 4 Lines
a^gst such Arguings for Visible Societies, If earthly Kgdo
of Ldshp Sure, Our Saviours has warrant us alluding to
ye Like words of p. 13. But we say v^ry ye Scripture Re
presentations of ye Chch do plainly express its resemb
nce to other Societies in many respects, & we presume
his Ldshp could not be ignorant of ye use of our
Chch in stiled of ye Chch Militant
The Visible Chch of Christ is a Congregation of
faithfull men, in ye wch ye pure word of God
is preached, & ye Sacraments be Duely administred
according to X^s Ordinance, in all those things y^t of
Necessity are requisite to ye same. Tho, Say
y^ey in Disparagm^t of ye Art. by himself. Solemnly
& often acknowledged he asserts p. 6.
We Wish, Say w^ey after ye Words of ye Sermon, That
in his Lordsh^ Account Images, Necessary to form a Just & true Notion of ye Chch had
been left out; he omits even ye Preaching ye word
& administring ye Sacram^ts, None of wch, w^ere
ally^d in Article at all Chch, is a Sign of Regene
ration or new birth, wherefore & by an Instrum^t
they wch receive Candidates are Grafted into y^e
Chch. We Could wish Also y^t his Ldsh^p, As
whilst he Was writing on ye Subject of ye Power
of ye Chch. had remembred his Solemn Profession
made at his Consecration, in wch he promised by
ye help of God. to Correct & punish according to
Such Law & Authority, as he sh^d by Gods Word &
as Shd be Committed to him, that ye ordinances of
ye Realm, Such as be unquiet, disobedient & Crimi
nous in his Diocese
Likewise ye Revd Body proceeds & Says y^t ye Preservative
is no Less of ye Life of Faith y^an ye Sermon & so after
a, reticendo pt. y^ey will not trouble y^r Ldsh^p with y^e
Contempt thrown by him on a Regular succession of

a Ministry & of ye Order of Gᵖˢ in particular for
W^ch they say ye his Lᵈˢhip has found no better word
than Artificial Vicaries, Dreams, invention of men
& we observe, say they y^t as in ye Sermon, All
Rulers & Judges they & Humble Church are laid a
side. So in ye Lords, all Church Communion
is rendred unnecessary, in order to initiate Men
to ye favour of God. & every Man is referred
in those Cases to his private Judgm^t, as that
wch with Infinite even ye Worst Choice he can
make
ye strange opinie his Lᵈˢhip grounds on W^t he Call.
Demonstration in ye strictest Sense of ye word p.42
is, indeed, nothing, but ye Common & known Case o
an erroneous Conscience wch wou. Never till no
allowed wholly to subsist men in ye Errors, or
throwing off all ye Authority of Lawfull Governo
for this is putting all Conscience in an Equal
Scale, with reguard to any intrinsick goodness,
whether they be Right or Wrong & Making ever
Man, how Ultimate & ignorant soever, his own
Sol. Judge & director on earth in ye Affairs of
Religion.
The ne his Lᵈˢhip intends upon this Doctrine w^t
expressed p. 42 within two Crochets with this
mark in ye Margin Z N.B after ye add
p 42 he has Layd down ye General proposition
of ye foregoing Sentence
if Sincerity, say they, as such Lie. Meer Sincerity
exclusive of ye Truth or falshood of ye Doctrine
opinion be alone sufficient for Salvation, or to initia
a man to the favour of God; if no one Method of
Religion be in itself preferable to another; the
Conclusion Must be, y^t all Methods are alike
Respect to Salvation, ye favour of God
his Lᵈˢhip has applied this Principle itself in a pa
of ye Sentence, Concern^g ye Whole Reformation
Either of it has left no Difference between ye pr
& our Reformed Church, but w^t is founded in

d point Consisting in two things
wt ye Nature & ye End of ye Laws of Xt
ly ye Sanctions of those Laws viz ye rewards &
unishmts wch he has annexed to those Laws accor
ing the Observation or Neglect of ye same.
ye 1rst Xt Math. v. 48. be ye perfect as y father
c. y same as Luk 6. 36. be merciful as &c.
ye Apostle following they preached in ye Name of
od be holy for i am holy 1 Pet. 1 16. ye same
thing wch Moses preached Lev. 11. 44. 19. 2 20, 7.
New gods Nature agreeing with his Will as he
X ordered to be perfect as his Father so in
ye same discourse Math 7, 21 he says yt not
he who sers Lord Lord, but he who doe the will
of his father wch is in heave shall enter into ye
Kingdō of heavē
u for Rewards X &c. so far in yt he has
even oppose y Name written in heaven &
have here in this world power over unclean
spirits Luk 10. 20.

Willing Choice Psalm 110.3. Thy People shall
be willing in ye Day of thy power. Who Knows
not a Corrupt & ye heart of man, y^t we will
ought to be moved but by an inward conviction
thing & Judgm^t of our understanding else we
acted not by a Consequence but by itself & cop
Cei^ty w^t has a regard to our End for the
. no other willing Choice

St. *Paul* underſtood this ſo well, that he gives an Account of His own Conduct, and that of Others in the ſame Station, in theſe words, *Knowing the terrors of the Lord, we perſwade Men*: whereas, in too many *Chriſtian Countries*, ſince his days, if Some, who profeſs to ſucceed *Him*, were to give an Account of their own Conduct, it muſt be in a quite contrary ſtrain; *Knowing the terrors of this World, and having them in our power, We do, not perſwade Men, but force their outward Profeſſion againſt their inward Perſwaſion.*

Now, wherever this is practis'd, whether in a great degree, or a ſmall, in that place there is ſo far a Change, from a *Kingdom* which is *not of this World*, to a *Kingdom* which *is of this World*. [As ſoon as ever you hear of any of the *Engines* of *this World*, whether of the greater, or the leſſer ſort, you muſt immediately think that then, and ſo far, the *Kingdom of this World* takes place. For, if the very Eſſence of God's worſhip be Spirit and Truth; if *Religion* be *Virtue* and *Charity*, under the *Belief* of a Supreme Governour and Judge; if True Real *Faith* cannot be the effect of *Force*; and, if there can be no *Reward* where there is no *Willing Choice*; then, in all, or any of theſe Caſes, to apply Force or Flattery, worldly Pleaſure or Pain; is to act contrary to the Intereſts of True *Religion*, as it is plainly oppoſite to the Maxims upon which *Chriſt* founded his Kingdom; who choſe the *Motives* which are *not of this World*, to ſupport a *Kingdom* which *is not of this World*.] And indeed, it is too viſible to be hid, that wherever the *Rewards* and *Puniſhments* are changed, from future to preſent, from the World to come, to the World now in poſſeſſion; there, the *Kingdom* founded by our *Saviour* is, in the Nature of it, ſo far changed, that it is become, in ſuch a degree, what He profeſſed, *His Kingdom was not*; that is, *of this world*; of the ſame ſort with other Common *Earthly* Kingdoms, in which the *Rewards* are, worldly Honours, Poſts, Offices, Pomp, Attendance, Dominion; and the Puniſhments are, Priſons, Fines, Baniſhments, Gallies and Racks; or ſomething Leſs, of the ſame ſort.

If these can be the true supports of a *Kingdom* which is *not of this World*; then Sincerity, and Hypocrisy; Religion, and No Religion; Force, and Perswasion; A Willing Choice, and a Terrified Heart; are become the same things: Truth and Falshood stand in need of the same Methods, to propagate and support them; and our *Saviour* himself was little acquainted with the *Right* way of increasing the Number of such *Subjects*, as He wished for. If He had but at first enlighten'd the *Powers* of *this World*, as He did St. *Paul*; and employed the *Sword* which They bore, and the *Favours* They had in their hands, to bring *Subjects* into his *Kingdom*; this had been an Expeditious and an effectual way, according to the Conduct of some of his professed Followers, to have had a Glorious and Extensive *Kingdom*, or *Church*. But this was not his Design; unless it could be compassed in quite a different way.

And therefore, when You see *Our Lord*, in his Methods, so far removed from Those of Many of his Disciples; when You read Nothing, in his Doctrine about his own *Kingdom*, of taking in the Concerns of this World, and mixing them with those of Eternity; no Commands that the Frowns and Discouragements of this present State should in any Case attend upon Conscience and Religion; No Rules against the Enquiry of all his Subjects into his *Original Message* from Heaven; no Orders for the kind and charitable force of *Penalties*, or *Capital Punishments*, to make Men think and chuse aright; no Calling upon the *secular Arm*, whenever the *Magistrate* should become *Christian*, to inforce his Doctrines, or to back his *Spiritual Authority*; but, on the contrary, as plain a Declaration as a few Words can make, that *His Kingdom is not of this World*: I say, when You see this, from the whole Tenor of the *Gospel*, so vastly opposite to Many who take his Name into their Mouths, the Question with you ought to be, Whether He did not know the Nature of his own *Kingdom*, or *Church*, better than Any since his Time? Whether you can suppose, He left any such matters to be decided against *Himself*, and his own Express profession;

[illegible] any body [illegible] y^t he will find ye truth
of w^t ye Author says. for Can there be any
certainty of Candor & Ingenuity in men be led away
and by the Terrors or hopes of this world. Can
there be a willing Choice whē a Man is i doe
not say ruled but even only told y^t there be such
worldly danger or hope Doth not God
[illegible] Thought Jer. 1. 9. Thus saith ye Lord did not
Moses decline such a Method but took ye quite
Contrary. Matth. 16. 24. If any man will come
after me let him deny himself & take up
his Cross & follow me shall we then enter
upon strict scrutinies of our worldly Concerns
because we are Christians, or if God does hu-
mble us whē we are Christians shall we make
no use of our worldly blessings. Matth. 6 33.
seek ye first ye kingdō of God & his Righteous
ness & all these things shall be added unto you
but those things ought to be the Consequence
of our faith & not to be the reasons of our
Conversion nor not so much as of our perse
verance in faith for Matt. 10. 37. he y^t loveth
father & Mother more than me is not worthy
of me. & accordingly ye Apostles Acts 14.
22. We must through much Tribulation
enter into ye kingdō of God.

I. rule as to ye enquiry. ye Good Author
ought to have added ye express order to
Enquire about & into his original Marriage
from hence search ye scriptures J. 5. 39.

if an Angel &c he y^t has eares to heare &c hi
heare

upō y^is ; y^t abreviatiō i say. y^t all Mankind dos agr
y^t ye Kīdōs or Common wealths of this world are gov
ned by principles taken from reasō & all the R
formed Xians will agree y^t they are to be ruled
Prou^d by ye scripture (y^t) if true as it is
Comma ye Reformed even ye Invisible part of
Church in this World is not to be Modeled by
ye Kīgdōs of this world

ons; and, whether if an *Angel from Heaven* should give you any Account of his *Kingdom*, contrary to what He himself hath done, it can be of any Weight, or Authority, with Christians.

I have now made some such Observations, drawn from the *Church* being the *Kingdom* of *Christ*, and not of any *Men* in that *Kingdom*; from the *Nature* of his *Laws*, and from those *Rewards* and *Punishments*, which are the Sanctions of those Laws; as lead us naturally into the true *Notion* of the *Church*, or *Kingdom* of *Christ*, by excluding out of it every *thing* inconsistent with *His* being *King*, *Law-giver* and *Judge*; as well as with the Nature of His *Laws*, and of His Promises and Threatnings. I will only make *Two* or *Three* Observations, grounded upon this: And so conclude. And,

1. From what hath been said it is very plain, in general, that the Grossest Mistakes in Judgment, about the Nature of *Christ*'s *Kingdom*, or *Church*, have arisen from hence, that Men have argued from Other visible *Societies*, and Other Visible *Kingdoms of this World*, to what ought to be Visible, and Sensible, in *His Kingdom*: Constantly leaving out of their *Notion*, the most Essential Part of it, that *Christ* is *King* in his own *Kingdom*; forgetting this *King* himself, because He is not now seen by mortal Eyes; and Substituting *Others* in his Place, as *Law-givers* and *Judges*, in the same Points, in which *He* must either *Alone*, or not at all, be *Law-giver* and *Judge*; not contented with such a *Kingdom* as He established, and desires to reign in; but urging and contending, that *His Kingdom* must be like *Other Kingdoms*. Whereas He hath positively warn'd them against any such Arguings, by assuring Them that this *Kingdom* is *His Kingdom*; and that it is *not of this World*; and therefore that No *one* of *His Subjects* is *Law-giver* and *Judge* over *Others* of them; in matters relating to *Salvation*, but *He* alone; and that We must not Frame our Ideas from the *Kingdoms of this World* of what ought to be, in a visible and sensible manner in *His Kingdom*.

2. From

2. From what hath been ſaid it appears that the *Kingdom* of *Chriſt*, which is the *Church* of *Chriſt*, is the *Number* of Perſons who are Sincerely, and Willingly, *Subjects* to *Him*, as *Law-giver* and *Judge*, in all matters truly relating to Conſcience, or Eternal Salvation. And the more cloſe and immediate this Regard to *Him* is, the more certainly and the more evidently true it is, that They are of his *Kingdom*. This may appear fully to their own Satisfaction, if They have recourſe to *Him* himſelf, in the *Goſpel*; if They think it a ſufficient Authority, that He hath declared the *Conditions* of their *Salvation*, and that no Man upon Earth hath any Authority to declare any other, or to add one tittle to them; if they reſolve to perform what They ſee, He layeth a ſtreſs upon; and if They truſt no mortal, with the abſolute direction of their *Conſciences*, the pardon of their Sins, or the determining of their Intereſt in God's favour; but wait for their *Judge*, who alone can bring to light *the hidden things of darkneſs*.

If They feel themſelves diſpoſed and reſolved to receive the Words of *Eternal Life* from *Himſelf*; to take their *Faith* from what He himſelf *once delivered*, who knew better than All the reſt of the World what He required of his own *Subjects*; to direct their *Worſhip* by his Rule, and their whole practice by the General Law which He laid down: If They feel themſelves in this diſpoſition, They may be very certain that They are truly his *Subjects*, and Members of his *Kingdom*. Nor need They envy the Happineſs of *Others*, who may think it a much more evident Mark of their belonging to the *Kingdom* of *Chriſt*, that They have *other* Law-givers, and Judges, in *Chriſt's Religion*, beſides *Jeſus Chriſt*; that They have recourſe not to *his own* Words, but the Words of *Others* who profeſs to interpret them; that They are ready to Submit to his *Interpretation*, let it be what it will; that They have ſet up to themſelves the *Idol* of an unintelligible *Authority*, both in *Belief*, and *Worſhip*, and *Practice*; in Words *under* Jeſus Chriſt, but in deed and in truth *over* Him; as it removes the minds of his *Subjects* from *Himſelf*,

have drawn a line under ye word absolute
ch is within 2 lines of ye end of ye paragraph.
cause there say. ye Stres. wh ye whole paragra
h. for ye Author doe not invent yt there
e no directors of consciences; but yt there be
o Absolute directors. yt there be no pardon
ffing preached & declared; but yt there
an be no pardon of sins received authoritively
from Men: & in a Word yt we are not bound
to have no interest in gods favour because we
are not of ye number of those who believe, live
& worship God the way that some persons do
take upon themselves to prescribe. Not because
it be a liberty to be of a different opinion of
those who pretend to have a rule but because
it is from Christs himself yt we are to take ye
rules wch are laid by yt is those who
prescribe the very rules wch he has prescribed
& we do approve of wch is not because those
persons have prescribed wch but because they are.
from Christ See wt ye Author do says at ye beginning
of p. 9. & ye notes on ye same

ye paragraph i have nothing to say but wt I write
con 2 ye Let no man glory in Men. for all things are
ours; whether Pol, or Apollos, or Cephas, or ye world or
life or death, or things present or things to come; all are
yours; & ye are Christs. & Christ Gods. But this
wch Did avail in ye first Times Converts almost
all of them in such places where ye Church of
Rome has ye prevalence there (generally) are
many that be always in ye Mouth or
Conduct of ye people & in other places wherever
they ye papists have got or Apostles or Confes
wch is, & others to them be a humble thing
will be pleasing as formerly but there are others
in I say Father hope this is yt not to
Concern & for wt others may say

y 3rd observation y^t there be some who sett
up for M^rs others do submit to it but in
two instances brought in by ye Author i think
i see ye Church of Rome & ye Church of En
ye first ye Church of Rome forcing people
to believe w^t they believe not & y^t they cannot
believe as Transubstantiation &c the Church o
Engl^d forcing them who think no Sacrament
nor Ceremonies Essential to Religion to leave
their place

y^t in ye next paragraph ye Author Calls a
stupidity &c. keeps for ye Notion of peace
or y^t wch we ought to have of peace i
cann^t of a Contrary opinion i Call^t n
a Mistake but a Carelessness of Mind in
y^m who pretend to be stupid or sleepy
it is impossible y^t those who have sou
w^t they believe & much more y^t other
who Make a Show of ye Contrary of w
they believe Could take wt for a Mistak
lies or stupidity for a ~~true~~ true peac

in ye last paragraph i meet with no other
fault but y^t ye Matter has faults in y^e
submission of our honesty & our bonds
standing With Certainty are but one for
we Could not understand Them should w
no Submission or our honesty for i am
no more honest than i understand

personal persuasion only & not in ye truth of ye doctrines, or in ye Excellency of one Communion above another the page we refer to say they is p. 42 mentioned as before

from y^t pretended demonstration, say they his Lordship will infer &c to rehearse ye rest of y^t paragraph

if there be, do they say doing only y^t there is but one Consideration, viz^z y^t of Wicked dishonesty, & insincerity, y^t will justify an Churchening, unchurching, or declaring out of Gods favour; & after one Consideration in their Cases And Alone is Judge, there is evidently an end of all Church Authority, to oblige any to external Communion & of all power, y^t one man in ye state whatsoever, can have over another in matters of Religion. & the Will shew, y^t his Lordship's true Meaning is under ye Many Colours & disguises he Makes use of, when he speaks of excommunication, & y^t he does not write more Ly^t & Able than ye rest of your Lordships say they will Judge from hence y^t View he has in pronouncing sp. So say ye Makers adding y^t he calls excommunication Meer Outcries of Humane terror p. 69. Letter B or terrors of Men & Vain words ibid. Letter A

how his Lordship say they, Can, Consistently with these opinions, Make good his Solemn Promise Made at his Consecration &c to be ready, with all faithfull diligence, to banish & drive away all erroneous & strange Doctrines, Contrary to Gods Word, & both privately & openly, to Call upon & encourage others to do the same &c & how he Can Exercise his high office, in the Ministry to him in ye Church, or Convey holy orders to others, are difficulties, y^t himself only Can resolve. & we humbly hope y^t Grace & y^r Lordships will think it proper to Call for the explication.

Here Comes ye 2^d Point y^t the Sermon & ye book are against ye Kings Supremacy.

To Compell ye cord here they Quote ye Statute of
1 Elizabeth Capt 1st by wch it is enacted y^t her
diction' prheminences, Superiorities & prehemin'
Spiritual & Ecclesiastical &c are united & annex
to ye imperiall Crowne of ye Realm &c to shew
y^t ye Qu did so ag^t y^t they Quote ye words of
ye Sermō Marked A p. 3. Immediately after
they Quote ye Words Marked Letter A p. 10 Page
on ye same Subject they Quote wch is marked by Letter A
p. 11 they Quote further wch is Mark^d A p. 12
& so going on Quote w^t is Marked A p. 14 y^e
Last passage they suppose to be Levelled ag^t the
Act of Uniformity Lastly they Quote wch is Mark^d
Letter A p 8 & from y^t ye Come to a Conclusion
Consequence wch is Anarchy & Confusion adding to
there w^t they demand ag^t y^e by they Quote
ye 34 Article of ye Church adding many other
things w^ch

Himself, to Weak, and passionate Men; and as it claims the same Rule and Power in *his Kingdom*, which He himself *alone* can have. But,

3. This will be *Another Observation*, that it evidently destroys the *Rule* and *Authority* of *Jesus Christ*, as *King*, to set up any Other *Authority* in *His Kingdom*, to which His Subjects are indispensably and absolutely obliged to Submit their Consciences, or their Conduct, in what is properly called Religion. There are *some* Professed Christians, who contend openly for such an *Authority*, as indispensably obliges All around Them to *Unity* of Profession; that is, to Profess even what They do not, what They cannot, believe to be true. This sounds so grosly, that *Others*, who think They act a glorious part in opposing such an Enormity, are very willing, for their own sakes, to retain such an *Authority* as shall oblige Men, whatever They themselves think, though not to profess what They do not believe, yet, to forbear the *profession* and *publication* of what They do believe, let them believe it of never so great Importance.

Both these *Pretentions* are founded upon the mistaken *Notion* of the *Peace*, as well as *Authority*, of the *Kingdom*, that is the *Church* of *Christ*. Which of them is the most insupportable to an honest and a Christian mind, I am not able to say; because They both equally found the *Authority* of the *Church* of *Christ*, upon the ruines of Sincerity and Common Honesty; and mistake *Stupidity* and *Sleep* for *Peace*; because They would both equally have prevented *All Reformation* where it hath been, and will for ever prevent it where it is not already; and, in a word, because both equally devest *Jesus Christ* of his *Empire* in *his own* Kingdom; set the obedience of his *Subjects* loose from *Himself*; and teach them to prostitute their *Consciences* at the feet of *Others*, who have no right in such a manner to trample upon them.

The *Peace* of *Christ's Kingdom* is a manly and Reasonable *Peace*; built upon Charity, and Love, and mutual forbearance, and receiving one another, as God receives us. As for any other *Peace*, founded upon a Submission of

of our *Honesty*, as well as our *Understandings*; it is falsely so called. It is not the *Peace* of the *Kingdom* of *Christ*; but the *Lethargy* of it; and a *Sleep unto Death*, when his *Subjects* shall throw off their relation to *Him*; fix their subjection to *Others*; and even in Cases, where they have a right to see, and where They think They see, his Will otherwise, shall shut their Eyes and go blindfold at the Command of *Others*; because those *Others* are not pleas'd with their Enquiries into the Will of their great Lord and Judge.

To conclude, The *Church of Christ* is the *Kingdom of Christ*. He is *King* in his own Kingdom. He is Sole *Law-giver* to his Subjects, and Sole *Judge*, in matters relating to Salvation. His *Laws* and *Sanctions* are plainly fixed; and relate to the Favour of God; and not at all to the Rewards, or Penalties, of *this World*. All his Subjects are *equally* his Subjects; and, as such, *equally* without Authority to alter, to add to, or to *interpret*, his *Laws* so, as to claim the absolute Submission of *Others* to such *Interpretation*. And All are *His Subjects*, and in his Kingdom, who are ruled and governed by *Him*. Their *Faith* was *once* delivered by *Him*. The Conditions of their Happiness were *once* laid down by *Him*. The Nature of *God's Worship* was *once* declared by *Him*. And it is easy to judge, whether of the Two is most becoming a *Subject* of the *Kingdom* of *Christ*, that is, a *Member* of his *Church*; to seek all these particulars in those plain and short Declarations of their *King* and *Law-giver* himself: or to hunt after Them thro the infinite contradictions, the numberless perplexities, the endless disputes of *Weak Men*, in several Ages, till the Enquirer himself is lost in the Labyrinth, and perhaps sits down in Despair, or Infidelity. If *Christ* be our *King*; let us shew our selves *Subjects* to *Him* alone, in the great affair of Conscience and Eternal Salvation: and without fear of Man's judgment, live and act as becomes Those who wait for the appearance of an All-knowing and Impartial Judge; even *that King*, whose *Kingdom is not of this World*.

FINIS.